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ABSTRACT

The Community Mobilization Project was a 3-year, grassroots strategic planning process by American Indians in the San Francisco Bay Area. As á result of Bureau of Indian Affairs policies that relocated reservation Indians to the Bay Area in the 1950s-70s, over 40,000 American Indians now live in the 10-county area. However, the Indian population is dispersed and largely invisible to the overall community. During 1993-96, community visioning meetings and newly formed community councils brought together individuals and community-based organizations to plan, develop, and implement culturally relevant strategies to improve the quality of life of Bay Area American Indians. Strategies focused on: (1) health and wellness (preventive care, access to health care, substance abuse prevention); (2) education (proposed charter school, computer training facility, and cultural center); (3) housing and local economic development; and (4) community organizing and public policy advocacy. Sections in this report offer the following: an overview of the project; outline the history of American Indians in the Bay Area; provide a profile of area American Indians (demography, residential patterns, tribal affiliation, age distribution, female-headed households, educational attainment, unemployment rates, occupations, income, poverty rates, housing affordability, health status); describe American Indian community-based organizations; and recommend strategies to address each of the four areas of project focus. Recommendation B (p.21-23) concerns Education and covers the "American Indian Charter School," "UIN-Tech" (for advanced training in computer schools), and the "American Indian Culture and Education Center at Oak Knoll." (Contains 13 references, figures, and photographs.) (SV)

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Fall 1996

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...ians in the San Francisco Bay Area

RC021570

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COMMUNITY MOBILIZATION PROJECT

A Strategic Plan for American Indians

in the San Francisco Bay Area

MISSION STATEMENT

To set in motion a process of change to help urban American Indians create the structure and means necessary to reach their social, cultural, economic and political goals, as they perceive and define them.

United Indian Nations, Inc.
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In keeping with the tradition of our ancestors, credit for the development of this strategic plan belongs to the American Indian people of the San Francisco Bay Area. The contributions, insight, and wisdom brought to this process is another example of their willingness to make our community a better place for future generations.

The key ingrediant to this plan was the effort to be inclusive and provide the opportunity for participation in this process. Thinking beyond one's self, and thinking and planning for the entire community is our greatest strength.

The staff of this project are only the ears of the many forums and events that are the foundation of this document.

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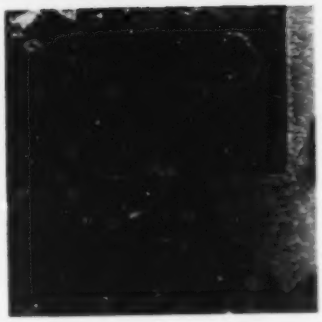

One of the things that I remember the most about when I first arrived in the Bay Area in 1960, are the weekly Saturday night dances at the Indian Center in San Francisco. Since we were so far from each other, we looked forward to being around other Indians. These dances provided the perfect setting. Just imagine, hundreds of young Indians dancing, talking and getting to know each other!!!!!

People came to the dances from as far as San Jose, Oakland and Santa Rosa. We often took the bus or rode in a car if someone had one. After the doors opened at 9 in the evening, small groups of Indians started coming in. Everyone was dressed up. The men wore sports coats, ties and their hair neatly trimmed and slicked back just like on television. The women wore pressed skirts and fine colored blouses and took nearly all day to do their hair. This was a big night.

The hall was a dimly lit auditorium with hardwood floors, with streams of colored light flashing from the stage, and high-backed red, cushioned velvet seats that stretched from one end of the room to the other. We stood around the entrance to see who was coming in. This is how we first met some of the people who had just arrived here from the reservation. As people came in, the rock & roll band continued to play. During intermission, people went up the long, narrow stairwell to buy food and sodas from the snack bar on the second floor.

Most of us who attended these dances had just moved here from throughout the country. It was also the first time that we had been away from our families and alone in a big city. We were all so young. We looked forward to Saturday nights not only because we liked to dance, but because it was one of the few opportunities that we had to be around other Indians. At first, people tended to gather with people from their own tribe, but as time passed, people from different groups began to know each other. It was just good to know other people who were going through the same thing that we were going through.

Numerous couples and friendships were formed during these dances. While some of these friendships and relationships were short-lived, many of them are still around today. These young people married individuals from their own tribes or from other reservations. They have remained in the area and now have children that identify with one or more Indian cultures. This was the beginning of a new Indian community in the Bay Area, with varied tribal affiliations and a continued desire to be near one another.

I believe that these dances began to create a sense of community among our people in the Bay Area. People used these events to come together to talk about their families, experiences and goals. Now, our Indian community is older, larger and more diverse, but the Saturday night dances are not around anymore. In many ways, we see the Community Mobilization Project as a means to continue to bring together our Indian community.

Sally Gallegos
Executive Director
United Indian Nations, Inc.

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EXECUTIVE SUMMARY

Our American Indian ancestors believed that actions taken today will affect the seventh generation to follow us like ripples from a stone dropped in a pool of water. They took care to ensure the well-being and viability of their descendants, not only their immediate children, but the next seven generations. Recognizing this wisdom, the American Indian community of the San Francisco Bay Area is taking steps to ensure the future of the next seven generations.

TO ENSURE THE FUTURE OF THE NEXT SEVEN GENERATIONS, THE LOCAL American Indian community is implementing recommendations from the Community Mobilization Project, a three-year-long strategic planning process for the San Francisco Bay Area American Indian community. With United Indian Nations, Inc., as the lead agency, the Community Mobilization Project took place between 1993 and 1996. This process included the active participation of American Indian community members and collaboration of seven American Indian community-based organizations.

The Community Mobilization Project not only sought to develop a long-range plan, but also to build the leadership skills of American Indians in the San Francisco Bay Area. Another objective was to enhance the sense of community among this population.

The San Francisco Bay Area has been home to American Indians for over 5,000 years. Events of the last 400 years seriously impacted the number and character of the Bay Area Indian population. The Ohlone, Coast Miwoks and Pomos were the original inhabitants of this area. With the arrival of Europeans in the late 1500s, there was a steady and severe decline in their population. More recently, between the early 1950s and the early 1970s, the Bureau of Indian Affairs implemented assimilation and relocation policies that brought tens of thousands of American Indians to the area. These policies dispersed American Indians throughout the region and prevented the formation of distinctive Indian neighborhoods.

The Bureau of Indian Affairs successfully shifted the balance of Indian populations from reservations to urban areas. In the 10-county San Francisco Bay Area, there are over 40,000 American Indians, representing nearly 240 tribes, not only from California, but from throughout North America. Although the number of Indians living in the region is large enough to form a distinct community, there are no identifiable Indian neighborhoods, and that has resulted in an Indian population that is largely invisible to the overall community. Relocation also created unintended, negative socio-economic impacts for Indians moving to this area.

From the beginning, the relocation program failed to adequately support the transition of Indian people from their reservation homes to the radically different culture and values of the urban environment. With the general population not understanding Indian culture, the harsh realities of urban life came as a tremendous shock to many Indians. Urban life made it difficult for Indians to maintain traditional beliefs because these beliefs were attacked by the urban mainstream society. For many Indian families, relocation and the resulting cultural conflict led to economic distress, the break-up of traditional family and social ties, and a disenfranchised urban Indian underclass.

Although the American Indian population continues to face socio-economic and cultural challenges, community-based organizations and human service agencies have played a critical role in developing a sense of community. By providing services to individuals for the past 45 years, and by collaborating with each other, Indian organizations have recreated the traditional extended family so important to American Indians.

The Community Mobilization Project was a collaboration of urban Indian organizations in the San Francisco Bay Area. Through it, American Indians in the San Francisco Bay Area have created an action plan that identifies health, education, local economic development and public policy as the primary issues that need to be addressed. Following is a summary of recommendations for each of these areas.

A. HEALTH AND WELLNESS – strategies include implementing preventive care measures, increasing accessibility to health care, generating more information about health conditions of urban American Indians, and addressing the use of tobacco and alcohol in this community.

B. EDUCATION – strategies developed to address the community's educational needs focus on covering basic subjects while being mindful of Indian culture. Proposed educational projects include: creation of the American Indian Charter School, continued development of United Indian Nations' computer training facility and establishment of the American Indian Culture and Education Center.

C. HOUSING AND LOCAL ECONOMIC DEVELOPMENT – strategies intend to establish an infrastructure that supports local economic development initiatives and to increase housing and employment opportunities for American Indians. Projects that have been identified include: establishing the United Indian Nations Community Development Corporation, developing the American Indian Culture and Education Center, creating housing for homeless Indians in Alameda County, organizing the Arts and Crafts Co-Op, and exploring development opportunities at the Oakland Army Base.

D. COMMUNITY ORGANIZING AND PUBLIC POLICY – strategies are designed to provide the Bay Area Indian community with the means to influence public policy to ensure that this population's needs are met. Specific measures include continuing the community organizing process that was initiated through this project, and implementing a public policy advocacy strategy.

The Community Mobilization Project brought Indian people together to assess the existing conditions of this population and develop strategies for addressing health, educational, economic and policy issues. Continued active participation by Indian people will be necessary to ensure that the strategies identified through this project are implemented in an effective and culturally-appropriate manner.

2

WHAT IS THE COMMUNITY MOBILIZATION PROJECT?

"Many nations come together in this place in the Bay Area and we pray that we may be able to unite, to strengthen each other, to reach out to each other and help our brothers and sisters, our families."

THE COMMUNITY MOBILIZATION PROJECT WAS A THREE-YEAR, GRASS ROOTS strategic planning process implemented by American Indians in the San Francisco Bay Area. This process included the active participation of community members and the support of several Indian community-based organizations. The project was intended to allow Indian people to actively participate in planning, developing and implementing culturally-relevant strategies to improve their quality of life. The project achieved this participation by sponsoring Community Visioning Meetings and forming Community Councils.

This planning process brought individuals and community-based organizations together regularly to identify strategies to: improve health and wellness; create culturally-appropriate educational opportunities; establish a structure to undertake housing and local economic development initiatives; and continue community organizing efforts and establish a forum to advocate public policy issues.

A. OBJECTIVES – The project objectives are listed below. They reflect the desire for this project to produce specific results, while continuing community participation to keep the process moving forward.

ESTABLISH – a process by which all segments of the American Indian community can actively participate in the planning, coordination and implementation of grassroots strategies to improve the socio-economic health of Indian people.

PROMOTE – a unifying and enduring sense of urban American Indian community identity, pride and cohesion based on common traditional Native values and beliefs.

MOBILIZE – the community into task forces or Community Councils to address key health, economic, social and policy issues.

BUILD – leadership skills of American Indians who work in community-based organizations and other members of the community.

CREATE – a community development corporation that will provide the infrastructure for long-term economic development for urban American Indians.

PRODUCE – a long-range strategic action plan for community development that addresses a broad range of social, health, education, family and economic issues in the American Indian Bay Area community.

B. COLLABORATING AGENCIES – With United Indian Nations, Inc., as the lead agency, seven American Indian community-based organizations participated in the Community Mobilization Project. In addition to United Indian Nations, the agencies included: the American Indian Child Resource Center, the American Indian Family Healing Center, the Office of Indian Education, the Intertribal Friendship House, Friendship House of San

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FIGURE 1:
COMMUNITY MOBILIZATION PROJECT INFORMATION

Francisco and the Native American Health Center. Other than the lead role played by United Indian Nations, the other participating agencies primarily worked to ensure that their clients actively participated in the strategic planning process.

C. VISIONING MEETINGS – The project used Visioning Meetings to gather information, outline tasks and report on activities. Visioning Meetings were held quarterly from 1993 through 1996, ranging in attendance from 65 to 250 participants (see Table 1). Each focused on a specific issue. Lasting for several hours, Visioning Meetings typically included traditional Indian ceremonies, formal presentations, group discussions and a meal.

These meetings were structured to allow individuals to interact with each other and voice their opinions. People communicated their ideas through formal presentations and/or during "open forum" sessions, where participants shared their experiences, presented their findings and/or offered recommendations. For many participants, these meetings provided them and their families with the only opportunity to interact with other Indians. These town-hall meetings also served to recruit individuals to participate in the Community Councils.

TABLE 1: COMMUNITY VISIONING MEETINGS INFORMATION

Topic	Date	Location	Attendance
Putting Together Pieces of the Puzzle	January 1993	Oakland	100
Organizing a Council of Elders	October 1993	Oakland	65
Confronting Substance Abuse	March 1993	Oakland	200
Empowering the Family	June 1994	Oakland	70
Our Vision for Education	October 1994	Richmond	99
Promoting Healthy Communities	December 1994	San Francisco	75
A Celebration for Collaborations	March 1996	Oakland	250

D. COMMUNITY COUNCILS – The Community Mobilization Project also established task forces or Community Councils to complement the Visioning Meetings. While Visioning Meetings were large gatherings held periodically to report and establish agendas for the next phase of the project, Community Councils were groups of individuals that met monthly. Initially, five Councils were formed: Health, Education, Economic Development, Youth and Elders, and Families. Later, a geographic council was organized to work with Indian residents in Richmond, California (see Figure 1). Each council functioned independently, identified its goals, undertook research and drafted recommendations addressing its issues. These recommendations and strategies were then presented to the larger community through the Community Visioning Meetings. Recommendations made by the Community Councils start on page 20 of this document.

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HISTORY OF AMERICAN INDIANS IN THE SAN FRANCISCO BAY AREA

"Spiritually, when I came from the reservation, I knew who I was and that I was proud of my Blackfeet tribe. The Creator had me come here and stay 32 years in order to meet the other tribes. I want to pay tribute to the Pomo, the Ohlone, and the Miwok, and thank them for allowing me to live here in their land."

THE OHLONE, COAST MIWOKS AND POMOS ARE THE ORIGINAL INHABITANTS of the San Francisco Bay Area. The arrival of Europeans in the 1500s disrupted their traditional way of life and resulted in a steady decrease of the Indian population. This decline continued until the 1950s when the Bureau of Indian Affairs' relocation program caused Indians from throughout North America to migrate to the Bay Area. This migration changed the size and character of the local Indian population.

A. THE OHLONE, COAST MIWOK AND POMOS – The Ohlone, Coast Miwoks and Pomos are the first inhabitants of the San Francisco Bay Area. These individuals lived in small tribal communities characterized by a high degree of self-sufficiency, stability and diversity. Prior to arrival of the Europeans, each tribe spoke a different language and survived by hunting, gathering and horticultural practices, as well as by trading with other tribes.[1]

With the Spanish conquest, their way of life changed dramatically. During this period, American Indians in California were exposed to new and devastating diseases and were forced to become resident laborers in the Spanish Missions. Other Indian people were forced from their lands and consigned to live on very small parcels of land called rancherias. Following the Spanish period, Mexicans and then Anglo citizens of the United States entered California, and Indian cultures and homelands were further destroyed by ranching and gold mining. Cumulatively, these events resulted in a great loss of life and land, and helped end their way of life, self-sufficiency and stability.[2]

B. IMMIGRATION OF NON-CALIFORNIA INDIANS TO THE SAN FRANCISCO BAY AREA – U.S. government policies from the second half of the 19th century and into the 20th century led to Indians migrating from rural areas and reservations to urban areas. The U.S. government perceived American Indians and their culture as an obstacle to the country's expansion and development. Thus, the government policies limited the ability of Indians to earn a living on the reservations, resulting in the loss of Indian lands. Policies also encouraged Indians to assimilate into mainstream society. These policies and events made living conditions on the reservations less desirable, weakened the bond between Indians and their tribes and made urban areas appear more desirable.[3]

1. RESERVATION LAND USE POLICIES – American Indians living on reservations were encouraged by the Federal government to embrace agriculture as a way of life. However, the Federal government's land use regulations on Indian reservations often made it difficult, if not impossible, for them to make a living from agriculture. First, the acreage established for agriculture on the reservations was generally not sufficient to allow all reservations to successfully take up agriculture. In addition, reservation land was often unsuitable for

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agriculture. Also, little assistance was available for developing the land. In 1887, the General Allotment Act divided tribal lands into individual parcels, making individuals responsible for their own piece of land and further diminishing the tribes' traditional sense of community. These factors contributed to the poor economic conditions found in reservations, and undermined the traditional concept of group stewardship of the land.[4]

2. BOARDING SCHOOLS – Federally-controlled boarding schools, located throughout the country since the 1870s, both on and off reservations, introduced American Indian youth to Western European culture, separated them from their families and eliminated the use of traditional tribal values, culture and language. Many of the schools, although controlled by the Federal government, were actually run by various religious denominations such as the Catholic Church. These schools operated much like military camps with early-morning roll call, calisthenics and marching. In the 1930s, the Bureau of Indian Affairs promised to help young Indian graduates of boarding schools secure employment in urban areas. By the 1950s, many of the remaining boarding schools were operated by various churches.[5]

After years in boarding school, many young Indians experienced difficulties rejoining their families and communities. Assimilation policies carried out by boarding schools, coupled with programs offered by the Bureau of Indian Affairs, instilled Western ideas in Indian youth, weakening tribal identification and often resulting in more migration to urban centers.[5]

3. WORLD WARS I & II – World Wars I and II also resulted in American Indians leaving the reservation, either to participate in the armed services or to work in wartime industries. More than 15,000 American Indian young men and women participated in active service during World War I. During World War II, about 65,000 American Indians left reservations. After both wars, fewer American Indians returned to their reservations and urban Indian populations continued to grow.[5]

4. TERMINATION POLICIES – Following World War II, U.S. government policy effectively terminated its trust responsibility to more than 100 tribes across the nation. Termination was an effort to reduce the number of reservations and force Indian populations to join mainstream American society. By implementing this policy, the Federal government defaulted on promises and agreements with Indian tribes to provide services to Indians and protect tribal lands.[6]

Between 1945 and 1960, the government terminated 109 tribes with 12,000 members and approximately 1,362,000 acres of land. Once tribes were terminated,

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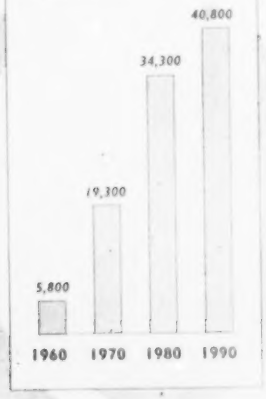
communities were disbanded and Indian lands were distributed to non-Indians. As the lands were lost, these 12,000 Indians had to compete with everyone else to secure governmental resources despite long-standing treaties. This process further forced these Indians into mainstream American culture.[6]

5. RELOCATION PROGRAMS – The next phase of assimilation included a formal program to relocate Indians to urban centers. The Bureau of Indian Affairs' Relocation Programs, initiated in the early 1950s and continued until the early 1970s, created dramatic changes in the number and character of American Indian populations in urban centers. During this period, more than 85,000 Indians moved from reservations to urban areas. In addition to those who were relocated by this program, many others moved to urban areas to join their extended families or find better employment or educational opportunities. According to the 1990 census, which undercounts Indian people overall, more than 60 percent of Indians now live in urban areas.[5]

Figure 2: San Francisco Bay Area American Indian Population Growth 1960-1990



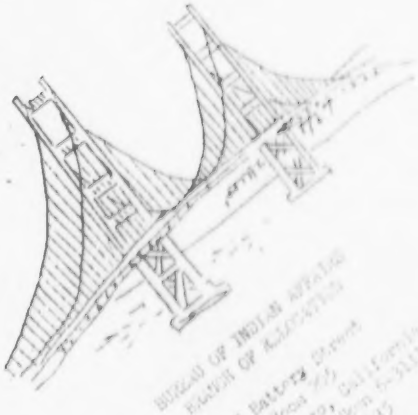
Tens of thousands of these Indians came to the San Francisco Bay Area, Oakland, San Francisco and San Jose. As shown by Figure 2, the Bay Area Indian population has increased steadily over the last four decades.[5]

The Federal government created the relocation program and other associated employment-related programs to alleviate severe unemployment on the reservations. These programs promised vocational training and home and job search assistance to young Indian men and women who agreed to move to one of several urban areas, including the San Francisco Bay Area. However, once these individuals moved, these services were seldom available. These Indians found themselves in a new environment, often without family connections and with very little assistance.[5,7]

To help ensure assimilation, the relocation programs dispersed members of a given tribe to various urban areas throughout the country, preventing the concentration of one tribe in one area. As a result, urban Indian communities included individuals from diverse tribes and cultures. In addition to moving individuals from rural to urban areas, the relocation program dispersed the new arrivals throughout an urban area, thus preventing the creation of distinct Indian neighborhoods and hampering the development of a cohesive Indian community. Overall, these relocation-related policies separated and isolated Indians from one another.[7]

The Bureau of Indian Affairs' relocation program succeeded in shifting Indian populations, from rural reservations to urban areas. Today, over 40,000 individuals, representing nearly 240 tribes from across North America reside in the San Francisco Bay Area. However, the relocation program failed to assimilate Indians into mainstream society.

Instead, there has been a resurgence of urban Indian identity and the creation of institutions responding to the unique nature of these new urban Indian communities. These urban Indian communities are a strong expression of the vitality and persistence of Indian people and cultures, which have creatively and flexibly responded to the challenges of changed physical environments. Although the Bay Area Indian community is not centered in neighborhoods, local Indians have still built a vigorous community over the past 40-plus years. This community is based on a network of Indian-run organizations that meet the cultural and social service needs of the Indian community, and are the foundation for individual and community well-being.



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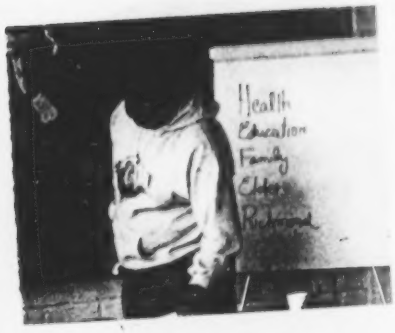
DEMOGRAPHIC, SOCIO-ECONOMIC, HOUSING AND HEALTH PROFILE OF AMERICAN INDIANS IN THE SAN FRANCISCO BAY AREA



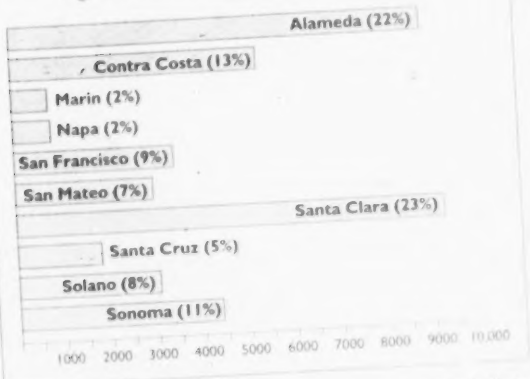
THE DEMOGRAPHICS OF THE BAY AREA INDIAN COMMUNITY REFLECT the history that brought Indians to this area. According to the 1990 Census, there are more than 40,000 American Indians living in the greater San Francisco Bay Area. It is the third largest urban concentration of Native Americans in the United States. The population is diverse, multi-generational and from many tribes.[6]

Although this document uses 1990 U.S. Census data, census officials and local Indians believe it significantly undercounts Indians in this area. Indian cultural practices, wariness of government probing, census methods and the mobility of American Indians (within the city, and back and forth to reservations) contributed to this undercount.[7]

A. DEMOGRAPHIC CHARACTERISTICS – The Bay Area American Indian population is one of the fastest growing urban Indian populations in the country. The 1990 U.S. Census reported more than 40,000 Indians in the Bay Area, or 0.7 percent of the area's total population. Although it is one of the smallest minority groups in the area, it is the third largest concentration of urban Indians in the United States – behind only Los Angeles and Tulsa, Oklahoma. The population has grown at a rapid rate, increasing more than 600 percent since 1960.[8]

1. RESIDENTIAL PATTERNS FOR AMERICAN INDIANS IN THE SAN FRANCISCO BAY AREA – As shown by Figure 3, almost 60 percent of Indians in this area reside in the counties of Alameda, Contra Costa and Santa Clara. However, there is no true concentration of American Indians in any one of these counties. This dispersion of the American Indian population has resulted in diluted political strength.[8]

Figure 3: *Residence Patterns for Bay Area Indians*



Source: U.S. Census, 1990

2. TRIBAL AFFILIATION – The Bay Area Indian population is tribally diverse. Information on the tribal affiliation of Bay Area Indians is extremely limited. The small numbers of Native Americans whose tribe was identified by the census are a diverse group. These approximately 8,500 American Indians represent six major tribes. More than 50 percent identified themselves as Cherokee, 14 percent as Navajo, 12 percent as Apache, 10 percent as Sioux, 7 percent as Choctaw, and 6 percent as Blackfoot.[9]

While their numbers are very small, the original inhabitants of the area, the Ohlone, Coast Miwok and Pomo, remain in the Bay Area. The Ohlone are not recognized by the Federal government as a tribe and are working to obtain tribal status. The Miwok population is also dwindling. With a population of approximately 30,000, the Pomo Indians are Federally recognized and live in several reservations near the coast, primarily in the counties of Sonoma and Mendocino.[9]

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3. AGE DISTRIBUTION – The Bay Area has a young and growing American Indian population (see Figure 4). It was younger than the general population of the Bay Area with approximately 40 percent under 25 in 1990, compared to just a third of the area's total population. And only about 5 percent of American Indians in the Bay Area were 65 or older in 1990, less than half of the proportion (10 percent) for the total population. Low life expectancy and a tendency for some elderly Indians to return to their tribal homelands have contributed to the small proportion of older Bay Area Indians.[8]

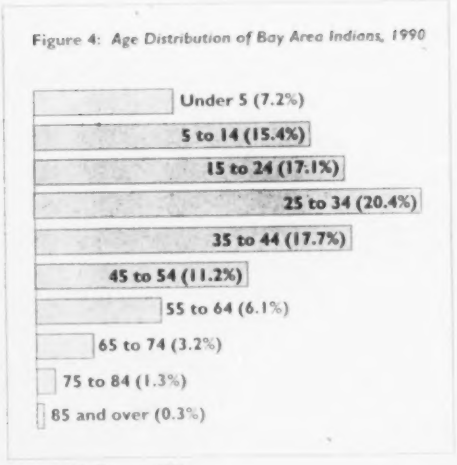


Figure 4: *Age Distribution of Bay Area Indians, 1990*

Source: U.S. Census, 1990

4. FEMALE-HEADED HOUSEHOLDS – A large proportion of the Bay Area American Indian families are headed by a female. There are 13,620 households with an average of 2.83 persons per household, slightly greater than the average for the total population (2.61). This is due probably to the traditional Indian emphasis on extended family.[8]

Approximately two-thirds (65 percent) of Indian households were families, roughly the same proportion as the Bay Area population as a whole (67 percent). While the majority of these Bay Area American Indian families still had both a wife and husband present, more than one in four Indian families was maintained by a female, with no husband present. Slightly fewer than two-thirds (65 percent) were married couples, compared to nearly 8 in 10 families for the total population. Meanwhile, many more American Indian families were run by a female (27 percent), relative to all Bay Area families (17 percent).[8]

5. EDUCATIONAL ATTAINMENT – As shown in Figure 5, Bay Area Indians have considerably lower educational attainment levels than the general population. In 1990, nearly one in four Native Americans had not earned a high school diploma or passed the equivalency test. And only 15 percent of Bay Area Indians had completed college, half the proportion of the general population (30 percent).[8]

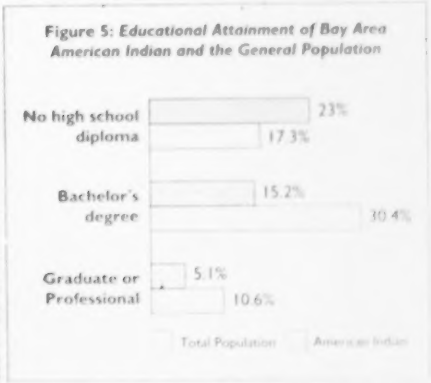


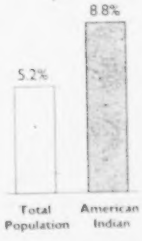
Figure 5: *Educational Attainment of Bay Area American Indian and the General Population*

Source: US Census, 1990

B. SOCIO-ECONOMIC STATUS

1. UNEMPLOYMENT RATES – Unemployment rates for American Indians are higher than those for other Bay Area residents, as shown in Figure 6 (see next page). Almost 2,000 American Indians, nearly one in eleven (9 percent) were unemployed in 1990 as opposed to 5 percent for the general population. The unemployment rate was 4 percent for local whites. Only blacks had a higher unemployment

Figure 6: *Unemployment Rates of Bay Area Indians and the General Population*



(Percent of persons 16 years old and over in nine counties of the San Francisco Bay Area)

Source: U.S. Census, 1990

Figure 7: *Per Capita Income of Bay Area Indians and the General Population, 1990.*

(Per Capita Income of the Bay Area Indians and the General Population, 1990.)

Source: U.S. Census, 1990

Figure 8: *Poverty Rates of Bay Area Indians and the General Population, 1990*

Source: U.S. Census, 1990

rate (12 percent). After accounting for errors in the census in relation to Bay Area Indians, United Indian Nations, Inc., estimates that the unemployment rate for Indians was actually as high as 36 percent. A 1988 report by the Coro Foundation arrived at a similar estimate.

2. **OCCUPATIONS** - Employed Bay Area American Indians, about 20,000 in 1990, tended to occupy blue-collar positions. Only 12 percent of Native Americans held executive and managerial positions (compared to 16 percent of the total population) and just over 10 percent were employed in professional specialty occupations (compared to more than 17 percent of the general population). A greater proportion of American Indians in the Bay Area held administrative and technical support positions and blue-collar jobs. These included farming, forestry and fishing positions; precision craft and repair jobs; or work as operators, assemblers, or laborers.[8]

3. **AVERAGE INCOMES** - The Bay Area American Indian population has a dramatically lower average income than that of the total population. In 1990, their per capita income was $14,034 compared with $19,629 for the area as a whole (see Figure 7). In other words, for every $100 a Bay Area resident earned, an American Indian earned $71. Median income for American Indian households was $34,493, just 83 percent of the median income for all area households. Nearly 35 percent of Indian households had incomes below $25,000 a year.[8]

4. **POVERTY RATES** - A relatively large number Bay Area American Indians are living in poverty. As shown by Figure 8 nearly 15 percent of Native Americans were living in poverty in 1989, compared to less than 9 percent of the total Bay Area population. Only blacks had a higher proportion living below the poverty line (20 percent).[8] After accounting for errors in the census, a 1988 report by the Coro Foundation found that the poverty rate for Indians was actually as high as 26 percent.

The proportion of American Indian families living in poverty (11 percent) was nearly twice as high as for all Bay Area families (6 percent). And more than a third of Indian households headed by women without husbands were living in poverty (36 percent), compared to less than 20 percent for the total population.

C. **HOUSING AFFORDABILITY** - A low proportion of Bay Area American Indians own their own homes. Only about 40 percent (5,617) of American Indian households owned their home in 1990, compared to 57 percent of all Bay Area households. In other words, roughly one in four American Indians over the age of 25 was a homeowner. This left almost 60 percent of Bay Area American Indian households living in rented units compared to just over 40 percent of total population households.[8]

Many poor Indian households, especially renters, lived in housing that was not considered affordable. Housing is measured by the ratio of a household's housing costs to its

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annual income. California law defines overpaying for housing as spending more than 35 percent of income on housing costs. Almost half (46 percent) of low-income Native American homeowners (with household incomes below $20,000 in 1989) and nearly three-quarters (73 percent) of low-income Indian renters overpaid for their housing in 1989.[8]

American Indian households also tend to be more crowded than general Bay Area households. In 1990, more than 11 percent of American Indian households were considered overcrowded (containing more than one person per room), compared to 8 percent of all Bay Area households. While in some cases, overcrowding may reflect a cultural preference for large or extended families, it is more often the result of low income and high housing costs (see Figure 9).[8]

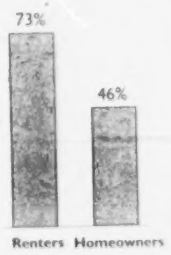
D. HEALTH STATUS – The health risks of American Indians are also significantly greater than those of the general population of California. A three-year Indian Health Service report to Congress completed in 1991 found that the health status of California American Indians was far below that of the rest of the population. High mortality rates, substance abuse and health risks for infants and children combine with a lack of insurance to create a health care crisis.[10]

California Indians die at much younger ages than the total California population. From 1986 to 1988, nearly 57 percent of American Indian deaths occurred before the age of 65, compared to 32 percent of the total population. Tobacco and alcohol use have had a dramatic impact on Indian mortality. The proportion of deaths attributable to cigarette smoking was two to three times that of total deaths, and alcohol-related mortality for California Indians was five to eight times higher than the rate for all races.[10]

The maternal and child health risks for Indians were also extremely high. Seventeen percent of all California American Indian births were to women under the age of 20 (compared to 11 percent of the total population). Also, prenatal care for American Indians was initiated later than that for the general population. Prenatal care services was provided in the first trimester for just 68 percent of California Indian births, while it was initiated in the last trimester in almost nine percent of cases. Infant mortality rates for California American Indians were higher (10.3 deaths per 1,000 live births) than in any other major racial group except blacks.[10]

Despite these risks, many Indians lack insurance coverage. Fully one-third of California Indians sampled by the Tribal Health Programs in 1991 reported no health coverage.[10]

Figure 9: ***Percentage of American Indians Overpaying (paying over 35% of household income) for Housing***



Source: U.S. Census, 1990

AMERICAN INDIAN COMMUNITY-BASED ORGANIZATIONS

"We don't want a hand out. We want opportunities. If opportunities are available, we will show what we can do."

FOR OVER THE LAST 45 YEARS, INDIAN ORGANIZATIONS HAVE PROVIDED basic services to Indian people living in the San Francisco Bay Area. In the process, they have brought together a dispersed and cultural-diverse population, and enhanced the sense of community for local Indians. These Indian-managed organizations are staffed by Indians who understand first-hand the needs and experiences of this population. This intimate knowledge of Indian culture, history and its current situation has allowed Indian organizations to earn the trust and respect of community members. There have been several phases for development of these organizations. The first American Indian organizations in the San Francisco Bay Area were created directly to assist individuals coming here through the relocation programs. The second set of institutions included the establishment of Indian organizations with a more specialized focus, including the creation of Native American studies programs at various area universities. Most recently collaborations have been formed among the existing agencies to improve service provision. Currently, there are over 30 Indian groups or programs.

Descriptions of organizations included in this section are primarily those of groups that participated in the Community Mobilization Project. A comprehensive list of Indian organizations in the San Francisco Bay Area is included in Table 2 (see page 15).

A. ORGANIZATIONS FORMED TO ADDRESS THE ISSUES OF RELOCATION – With the increased influx of American Indians into the area in the early 1950s, organizations originated to assist new arrivals in meeting their basic needs. Organizations provided people with food, clothing and shelter services.

1. AMERICAN INDIAN CENTER – In 1955, the American Indian Center was established in San Francisco to assist Native Americans coming to the San Francisco Bay Area as part of the relocation programs. It offered referrals to public agencies and a meeting place for the new arrivals. This facility burned down in 1960.

2. INTERTRIBAL FRIENDSHIP HOUSE – The Intertribal Friendship House was founded in Oakland in 1955 by the American Friends Service Committee to aid and counsel Indians who settled in the East Bay as part of the relocation programs. For many years, it served as a gathering place for Indians. Its Wednesday night dinners were the highlight of the week for many families. By the mid-1980s it offered education, health, nutrition and counseling services, and sponsored intertribal activities throughout Northern California. The Intertribal Friendship House is currently being reorganized.

3. UNITED INDIAN COUNCIL – The United Indian Council was formed in 1962. This group was composed of representatives of different Indian clubs and affiliations. The United Indian Council facilitated the discussion of issues relevant to the area's changing Indian community. In 1969, it organized the takeover of Alcatraz Island, which resulted in almost 300 Bay Area Indians occupying Alcatraz and demanding title to it. As a result of actions by the United Indian Council, Alcatraz became the focal point of Indian protest during the 1960s.

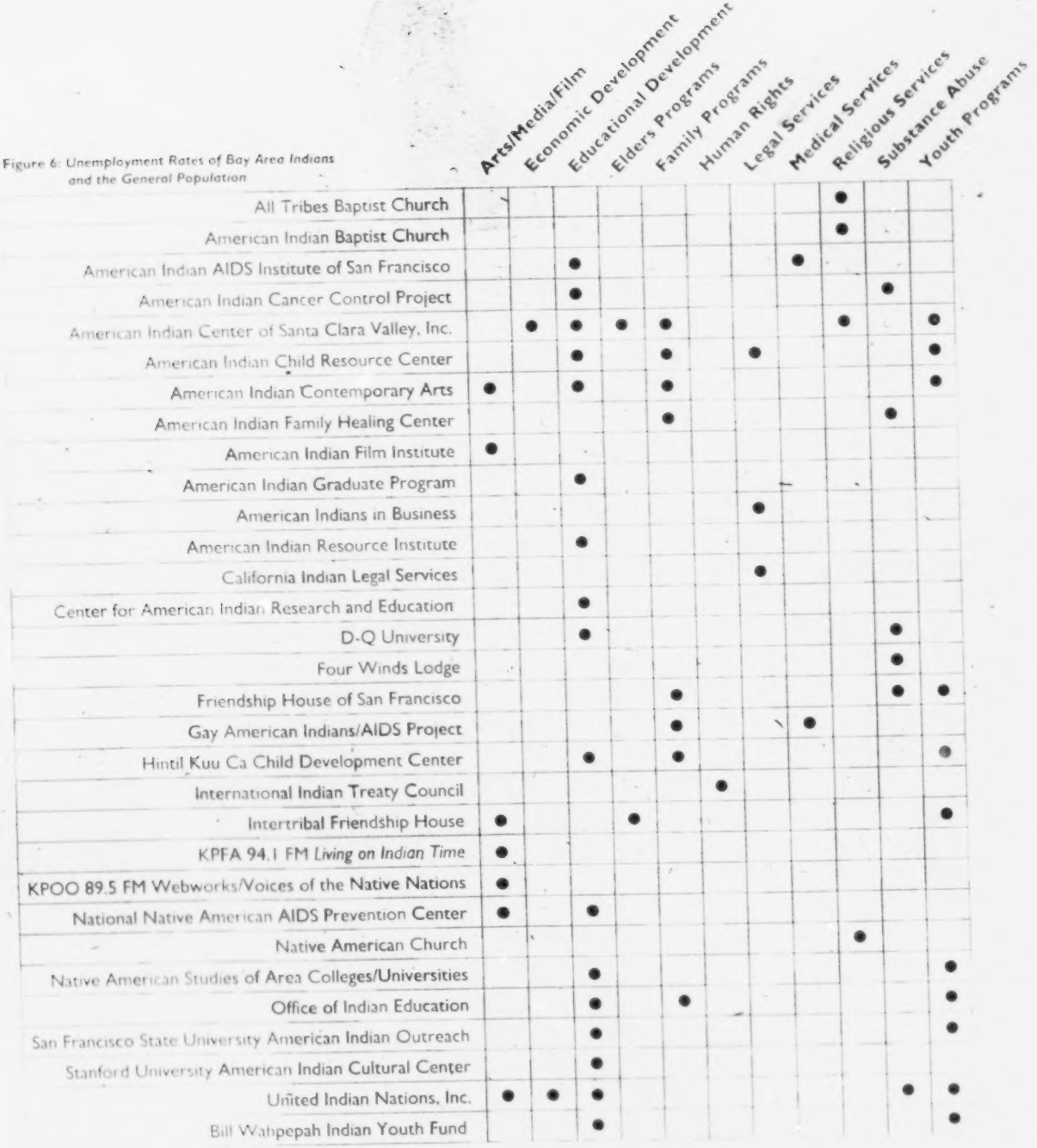
B. EXISTING COMMUNITY-BASED ORGANIZATIONS – The period between 1970 through 1990 saw the birth of many of the agencies that provide services to today's local Indian population. During this time, organizations evolved into more sophisticated entities and their services diversified. While there was still an emphasis on providing basic human services, new Indian organizations originated that provided educational and health services.

1. NATIVE AMERICAN PROGRAMS AT LOCAL UNIVERSITIES – In 1970, D-Q University, an all-Indian college, was founded in Davis, California. This is an accredited Indian-operated University that focuses on providing its services to Native Americans. In addition, during this period, Native American Studies programs were established at the University of California, Berkeley, Stanford University, and California State University at San Francisco.

2. AMERICAN INDIAN FAMILY HEALING CENTER – The American Indian Family Healing Center, incorporated in 1971, provides holistic substance abuse services for women and their families. Located in Oakland, its program consists of several components, including: clinical treatment, children's education, parenting skills training; counseling; and aftercare services. The Center provides an environment that is respectful, trusting and that honors traditional ways of healing, while providing women with tools, guidance and support.

3. NATIVE AMERICAN HEALTH CENTER – The Native American Health Center, founded in 1972 as the Urban Indian Health Board, Inc., operates clinics in Oakland and San Francisco. It provides a full range of medical, dental and mental health services on a sliding scale basis to Indians without medical insurance. Its medical services include medical, prenatal and perinatal care, pediatrics, adult medicine, and women's health care. It also provides outreach services, and conducts research on the mental health of urban Indians. Its mission is to improve the health status of the Bay Area American Indian population.

Figure 6: Unemployment Rates of Bay Area Indians and the General Population


Arts/Media/Film
Economic Development
Educational Development
Elders Programs
Family Programs
Human Rights
Legal Services
Medical Services
Religious Services
Substance Abuse
Youth Programs
All Tribes Baptist Church
American Indian Baptist Church
American Indian AIDS Institute of San Francisco
American Indian Cancer Control Project
American Indian Center of Santa Clara Valley, Inc.
American Indian Child Resource Center
American Indian Contemporary Arts
American Indian Family Healing Center
American Indian Film Institute
American Indian Graduate Program
American Indians in Business
American Indian Resource Institute
California Indian Legal Services
Center for American Indian Research and Education
D-Q University
Four Winds Lodge
Friendship House of San Francisco
Gay American Indians/AIDS Project
Hintil Kuu Ca Child Development Center
International Indian Treaty Council
Intertribal Friendship House
KPFA 94.1 FM Living on Indian Time
KPOO 89.5 FM Webworks/Voices of the Native Nations
National Native American AIDS Prevention Center
Native American Church
Native American Studies of Area Colleges/Universities
Office of Indian Education
San Francisco State University American Indian Outreach
Stanford University American Indian Cultural Center
United Indian Nations, Inc.
Bill Wahpepah Indian Youth Fund

4. OFFICE OF INDIAN EDUCATION – The Office of Indian Education, founded in 1973, works with public school children in Oakland. It serves over 325 students a year. It maintains a library of American Indian materials, provides classroom cultural presentations, delivers in-service training to teachers, monitors student attendance, provides tutoring, encourages parental involvement in education, helps prepare Indian students for college, and organizes youth conferences. Its mission is to ensure that all American Indian students in Oakland meet their highest potential.

5. FRIENDSHIP HOUSE OF SAN FRANCISCO – Friendship House of San Francisco, established in 1973, provides residential drug and alcohol treatment for over 200 individuals per year. It offers 90-day residential and aftercare services. It is the only fully-licensed residential drug and alcohol program for American Indians in California. It has residential capacity for 20 beds, and plans to develop a larger facility. Programs sponsored by the Friendship House of San Francisco incorporate traditional Native American medicine with the 12-Step philosophy of self-help.

6. AMERICAN INDIAN CHILD RESOURCE CENTER – American Indian Child Resource Center opened its doors in 1975 to promote and strengthen American Indian youth, their families and their culture. It has provided services in several areas, including: mental health, child welfare advocacy, child foster care and education. Licensed professionals provide family therapy and support groups for families with children from pre-school through adulthood.

7. UNITED INDIAN NATIONS, INC. – United Indian Nations, Inc., established in 1979, is an Indian-managed, Oakland-based non-profit organization that for the last 17 years has provided employment and education services to American Indians. United Indian Nations grew out of the Region IX - American Indian Council that was created in 1971. Its Adult Education Program's major objective is to increase the number of local Indians who obtain their General Educational Development (GED). It does so by improving reading, writing, math skills and computer literacy of program participants. Over the last four years, United Indian Nations has also been leading the community-organizing, economic development and strategic planning efforts on behalf of the local Indian community.

D. COLLABORATIVE EFFORTS OF AMERICAN INDIAN AGENCIES – The period from 1990 through 1996 has seen the Indian agencies mature and search for more effective ways of providing services. This search for more effective service provision has led to the collaboration

These Indian-managed organizations are staffed by Indians who understand first-hand the needs and experiences of this population. This intimate knowledge of Indian culture, history and its current situation has allowed Indian organizations to earn the trust and respect of community members.

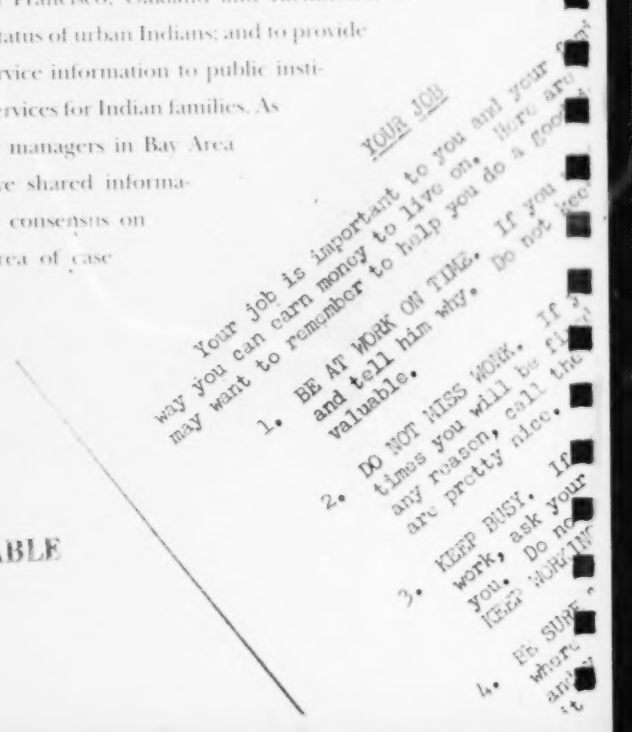
between agencies. In carrying out this collaboration, they have shared, worked together on various projects and moved towards service integration.

1. BAY AREA INDIAN AGENCY RESOURCES – Established in 1990, the Bay Area Indian Agency Resources is an information-sharing group that serves as a communications outlet for community events and services that are sponsored by Indian agencies.

2. HEALTHY NATIONS INITIATIVE/CIRCLE OF STRENGTH – This collaborative addressed substance abuse issues. Specifically, Healthy Nations/Circle of Strength was formed to identify comprehensive strategies to address substance abuse issues in the American Indian community; bring about individual, family and community healing and wellness; and, decrease substance abuse among members of the American Indian community in the Bay Area.

3. SANTA CLARA AMERICAN INDIAN ALLIANCE – The Santa Clara American Indian Alliance was formed to build a strong, healthy and cooperative American Indian community in Santa Clara County. Specifically, this collaborative sought to establish a system of mutual support among American Indians in Santa Clara County.

4. LIFELINE INITIATIVE – The Lifeline Initiative was a collaboration to implement a coordinated case management delivery system to at-risk American Indian families in the cities of San Francisco, Oakland and Richmond; to inform policy makers of the status of urban Indians; and to provide culturally-relevant human service information to public institutions in order to improve services for Indian families. As a result of this project, case managers in Bay Area human service agencies have shared information, concerns and reached consensus on community needs in the area of case management.


YOUR JOB
Your job is important to you and your
way you can earn money to live on. Here are
may want to remember to help you do a good
1. BE AT WORK ON TIME. If you
and tell him why. Do not
valuable.
2. DO NOT MISS WORK. If
times you will be
any reason, call the
are pretty nice.
3. KEEP BUSY. If
work, ask your
you. Do no
KEEP WORKING
4. BE SURE
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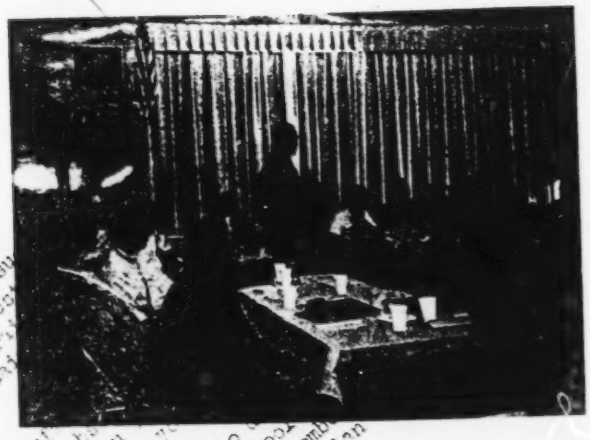

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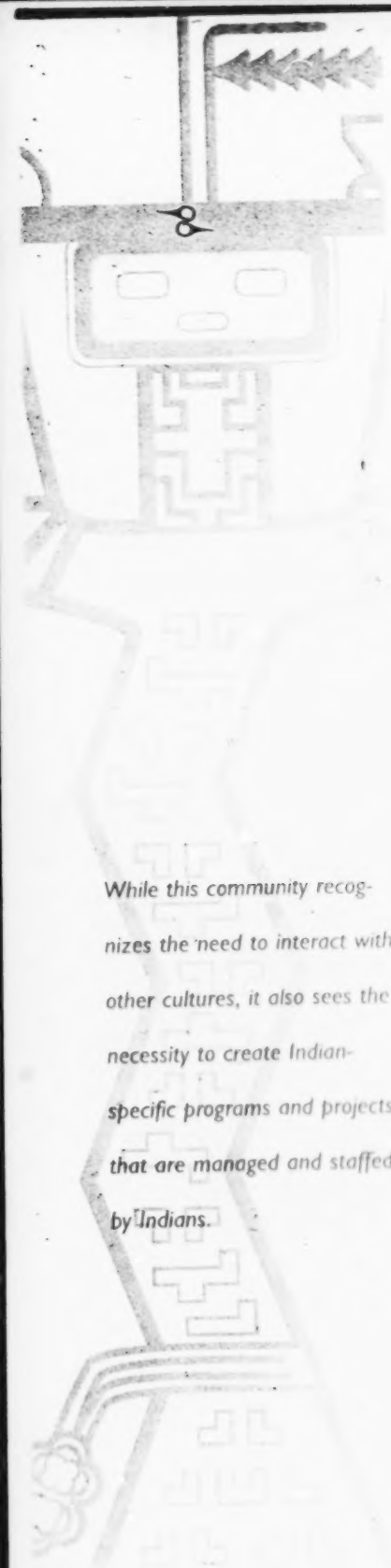

RECOMMENDATIONS

THE RECOMMENDATIONS INCLUDED IN THIS SECTION WERE GENERATED by the Community Councils. These recommendations reflect the desire by American Indians in the San Francisco area to devise their own solutions to their problems. Through the Community Mobilization Project, local American Indians have developed strategies that are based on sound business principles and well-grounded Indian values. While this community recognizes the need to interact with other cultures, it also sees the necessity to create Indian-specific programs and projects that are managed and staffed by Indians.

While this community recognizes the need to interact with other cultures, it also sees the necessity to create Indian-specific programs and projects that are managed and staffed by Indians.

A. HEALTH – Developing strategies to improve the health status of American Indians was one of the primary purposes of the Community Mobilization Project. The strategies address the need to change institutional attitudes about providing health care for Indians, and modify behaviors that may result in poor health conditions.

DISCUSSION – As documented earlier, American Indians experience poorer health conditions than the rest of the population, especially much higher mortality rates. In California, between 1986 and 1988, 57 percent of American Indian deaths occurred before age 65, compared to only 32 percent for the general population.[10]

Despite these higher mortality rates, relatively little has been done to promote preventative health measures among American Indians. Few programs advocating healthy behaviors and lifestyles provide information on nutrition, exercise and regular medical check-ups specifically to Indians.

Access to health care is also a major problem for American Indians in the San Francisco Bay Area. In many cases, individuals do not have major medical or catastrophic health insurance coverage. Even when individuals have insurance, they are sometimes reluctant to go to a mainstream medical institution. This reluctance may result from cultural differences, with Indians not fully trusting Western-trained doctors. People are often more comfortable obtaining health services where other family members and/or friends do. For some Indians, this level of comfort may not be there with conventional medical facilities.[11]

Indians may also be more likely to go to Indian health clinics because these clinics combine important aspects of Indian culture and Western medicine. However, since there are only four Indian health clinics in the San Francisco Bay Area (Oakland, San Francisco, Santa Clara and Santa Rosa), many have difficulty going to these Indian clinics. So, while it may appear that health services are readily available to this population, economic, geographic and cultural conditions create a different reality.

There is also a lack of information regarding the factors that lead to the poorer health of American Indians. This is especially true for urban Indians. More research needs

to be undertaken that specifically identifies causes for the high incidence of certain diseases found in this population, and ways to mitigate the situation.

With about 40 percent of Indians smoking, tobacco use is a serious problem in the Indian community. Because tobacco is part of traditional spiritual ceremonies, American Indians have a unique relationship with tobacco. However, it is tobacco used outside these traditional ceremonies that has created a serious health problem for this population. Smoking increases their risk for coronary disease, heart attack, stroke, cancer and other chronic illnesses.[12]

Alcoholism is also a major health problem for the American Indian population. Among American Indians, 80 percent of all crime, violence, family disruption and automobile accidents are alcohol and drug related. A 1992 Santa Clara County Health Department survey of American Indians found that 81 percent of respondents thought that alcoholism was a serious problem in the Indian community.[10,13]

American Indians experience poorer health conditions than the rest of the population, especially much higher mortality rates. In California, between 1986 and 1988, 57 percent of American Indian deaths occurred before age 65, compared to only 32 percent for the general population.

PROPOSED STRATEGIES - Strategies identified through this project to address these issues include: implementing preventative measures; increasing access to health care; carrying out health care research; and addressing the alcoholism and tobacco use in the community.

1. WELLNESS INITIATIVE - The Wellness Initiative is intended to improve the health of American Indians by developing programs to inform, protect and advocate for wellness in the American Indian community. This initiative's three main components include: developing a consumer advocacy network; identifying the "wellness assets" available in the area's American Indian health care agencies; and sponsoring quarterly Health Gatherings. These gatherings will provide practical health care information on traditional Indian medicine, nutrition, substance abuse, smoking and AIDS, among other topics.

2. HEALTH AND WELLNESS RESEARCH - Research should be undertaken that specifically identifies this population's current health status as well as culturally appropriate ways to provide more effective health services to Indians. Current research efforts either do not take into account the unique conditions of American Indians, or do not include all urban Indians. The lack of focus on American Indians leaves unanswered many of the health issues that are relevant to this community. Without these answers, it is difficult to develop strategies to improve their health status.

Additionally, research needs to be undertaken to better understand culturally appropriate means of providing health care services to American Indians. Research is also needed to better understand how to make community-based health promotion programs effective for American Indians.

3. TOBACCO– A tobacco education program that addresses the use of tobacco in the American Indian community must be implemented. This program should include the following components: reduced access to tobacco, reduced exposure to environmental tobacco, and implementation of strategies to counter pro-tobacco interests in the San Francisco Bay Area. Although there is extensive knowledge on the negative impacts of tobacco on health, given the role of tobacco within Indian culture, Native Americans are reluctant to stop smoking. Effective tobacco education must consider cultural attitudes towards tobacco. This program could be modeled after the Youth Tobacco Project currently sponsored by United Indian Nations, which is focused on reducing tobacco use among young people, but includes the components listed above.

Indians may also be more likely to go to Indian health clinics because these clinics combine important aspects of Indian culture and Western medicine. However, since there are only four Indian health clinics in the San Francisco Bay Area (Oakland, San Francisco, Santa Clara and Santa Rosa), many have difficulty going to these Indian clinics. So, while it may appear that health services are readily available to this population, economic, geographic and cultural conditions create a different reality.

4. ALCOHOLISM – Strategies to reduce alcohol abuse in the American Indian population also must be implemented. The project will focus on assessing, coordinating and developing public awareness, prevention strategies and early treatment services. This project will be a continuation of a similar program that was initially funded by the Robert Wood Johnson Foundation.

B. EDUCATION – American Indians in the San Francisco Bay Area plan to create an educational system that teaches the core academic courses, while making traditional Indian culture an integral part of the overall curriculum. The strategies devised to address educational issues in the Indian community revolve around the establishment of Indian educational institutions.

A. DISCUSSION – As data from the 1990 U.S. Census shows, American Indians tend to have lower educational attainment than other populations. This may be in part a result of the role that schools have played in forcing assimilation of American Indians into mainstream society. While schools have provided Indians with basic skills, their other primary goal has been to rid Indians of their heritage.

In the process, schools have used methods of questionable educational value, such as separating Indians from their families for extended periods of time. While these kids were in school, away from their families, they were not allowed to wear their traditional long hair and/or their tribal garments. They were also kept from speaking their native language. This dual role historically played by schools has led to a general mistrust of educational systems by many American Indians.[4]

While many of the more extreme measures are not used by schools today, Native Americans still distrust educational systems. A 1992 Santa Clara County survey that analyzed the attitude of American Indian parents and students towards the educational system indicated that 72 percent of Indian parents thought that the school system was not meet-

ing the cultural and educational needs of Indian students. Also, American Indian students stated that Indian culture was rarely represented in the school curriculum, and that they were often mocked in schools if they wore traditional garments, long hair or spoke their Indian language. Similar opinions were voiced by Indian parents and students during the Visioning Meeting on education. This evidence indicates that American Indians continue to mistrust the educational system and see the need to create a schooling system that better reflects their needs.[13]

B. RECOMMENDATIONS – To improve the educational achievement of American Indians, measures must be implemented to improve the troubled relationship that has developed between educational systems and American Indians. The strategies described below have been identified as ways to meet the educational and cultural needs of American Indians in the San Francisco Bay Area.

1. AMERICAN INDIAN CHARTER SCHOOL – The American Indian Charter School is a community school with parents and community members helping plan the curriculum, thus encouraging Indian families to buy into education. It opened in Oakland in the fall of 1996. It will begin with the middle school level, then adding higher grade levels in following years (up to grade 12). Each class level will have a maximum of 24 students. During its first three years, the school will have a maximum of 76 students. A charter has been written and local and state approval attained.

The school will have certified teachers for core academic courses. However, other classes, such as Native language, culture, arts and/or living skills, will be taught by specialists. A unique feature will be a native language requirement. Environmental education is also seen as an integral part of the school's curriculum.

Through this project, each student will attain a rigorous academic background but also gain pride and knowledge about his/her own cultural heritage. Small classes and community participation will create a rich learning environment. Indian parents will be assured that their children will receive an excellent mainstream education while having their identities as Indian people strengthened.

2. UIN-TECH – The plan seeks to implement UIN-Tech to its full capacity. UIN-Tech provides basic and advanced training in computer skills for Indians in the San Francisco Bay Area, enhances the technical capacity of community-based organizations, and assists and trains tribes and tribal organizations across the United States. UIN-Tech, located in downtown Oakland, is equipped with 30 advanced computers and three printers linked in a Novell network.

Students can learn the latest software programs for word processing, data process-

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ing, spreadsheets, telecommunications, Internet, graphic design and desktop publishing. The program's goal is to provide culturally-appropriate training in computer technology for American Indians.

1. AMERICAN INDIAN CULTURE AND EDUCATION CENTER AT OAK KNOLL – The American Indian Culture and Education Center at Oak Knoll Naval Medical Center is being designed to educate Indians and non-Indians about the history, arts and culture of Bay Area Indians, California Indians, and Native Americans throughout the United States. The Center will feature an indoor educational gallery that will be open to the public and display a wide variety of exhibits depicting Indian life and culture. The Center will also sponsor a regular series of educational classes. In addition, the Cultural Center will have outdoor space for performances, ceremonies and educational activities. This project will be established in collaboration with the Oakland Museum, D-Q University and the Oakland Parks and Recreation Department.

C. HOUSING AND LOCAL ECONOMIC DEVELOPMENT – American Indians in the San Francisco Bay Area are working to create an infrastructure to undertake housing and local economic development initiatives. This organization will help establish employment, housing and revenue-generating entities.

A. DISCUSSION – According to the 1990 Census, American Indians in the San Francisco Bay Area have higher unemployment rates, lower incomes and less affordable housing than other populations in the region. This may be in part a result of not having an infrastructure to provide American Indians with direct access to employment and housing opportunities. American Indians that were relocated to this area were promised assistance in finding jobs and housing. It was also anticipated that the U.S. government would help create some of the infrastructure necessary to establish Indian business and generate employment opportunities for Indian people. However, these expectations were largely unfulfilled.

During the last 50 years, Indian community-based organizations in the San Francisco Bay Area have attempted to improve socio-economic conditions for this population. However, their efforts have been focused on providing health, nutrition and education services to the region's growing Indian population. In providing these services, they have created a few jobs for Indians. However, up until now, not much attention has been given to creating a structure that will help implement Indian housing and local economic development initiatives in the area.

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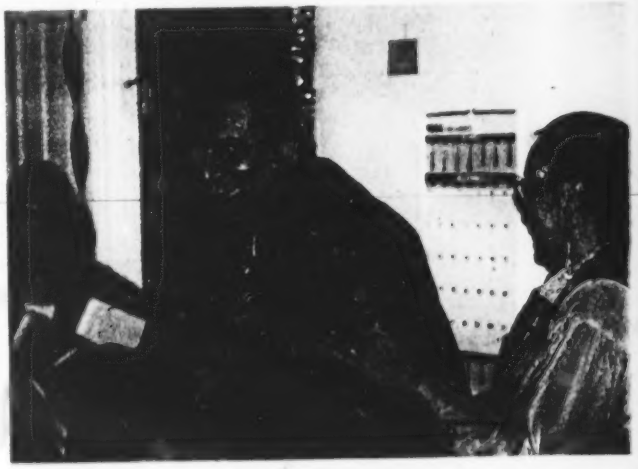
B. PROPOSED STRATEGIES – This initiative calls for establishing a local economic development infrastructure and identifying specific Indian projects that create employment, revenue and housing opportunities. This approach will help increase the capacity of Indian organizations and the self-sufficiency of American Indians in the San Francisco Bay Area.

1. UNITED INDIAN NATIONS COMMUNITY DEVELOPMENT CORPORATION – The United Indian Nations Community Development Corporation is the first organization focused on undertaking housing and economic development projects to improve life for American Indians in this area. Its housing development and community economic development activities are true to Native American culture and values and they promote the economic and social well-being of the San Francisco Bay Area. The United Indian Nations CDC carries out the day-to-day work associated with economic development projects begun during the last couple of years. Some are directly related to the base closure process now taking place in Oakland. In addition, it will provide technical assistance to other community-based organizations undertaking local economic development projects.



2. OAK KNOLL CULTURE AND EDUCATION CENTER – The Oak Knoll Culture and Education Center will be a multi-purpose facility providing a wide range of services and opportunities to the American Indian and non-Indian populations of the San Francisco Bay Area. It will integrate an educational curriculum and an educational gallery. Together, these two programs will help meet cultural and economic needs of the community. As designed, the project will be an asset to the base, the neighborhood and the City of Oakland.

Two of this project's primary goals are to create jobs and make community members more employable through education and training programs. Retrofitting the building that will house the center will create construction jobs. The Center's educational programs are expected to generate teaching and administrative jobs.

3. UIN-TECH – In addition to providing computer-training opportunities for American Indians, UIN-Tech is seen as a way to generate revenue for United Indian Nations. UIN-Tech is located in downtown Oakland and it includes a computer-learning laboratory with 30 computers and three printers linked in a Novell network. Its extensive state-of-the-art equipment make this facility unique among computer-training centers in the area. The facility has already generated revenue by providing computer classes to community groups.

4. ARTS AND CRAFTS CO-OP – The Co-Operative is being formed to provide local Indian artists and craftspeople with marketing, sales and management skills. It may also provide them

with a retail shop. Many local Indian artists produce valuable products but do not have the marketing and sales skills to allow them to make a living from their craft. United Indian Nations is working with local artists to establish the Co-Op. The first step has been to organize the artists and develop a relationship with them, explaining that the main purpose of the Co-Op is to allow them to make a better living from their craft. The second step is preparing a business plan, which will identify the artists, their products and needs (i.e., marketing and sales skills, a retail outlet, etc.).

5. OAKLAND ARMY BASE – The Oakland Army Base began converting from military to civilian uses in the second half of 1996. The Army Base includes housing, community facilities and over four million square feet of warehouse space. Given that the site lends itself more to commercial use, the United Indian Nations Community Development Corporation is exploring potential economic development opportunities at the base. In addition, it is developing relationships with local business people that may lead to joint ventures at the base.

D. COMMUNITY ORGANIZING AND PUBLIC POLICY – Continuing community organizing efforts and implementing public policy advocacy strategies will help realize many of the Community Mobilization Project's recommendations.

A. DISCUSSION – The Community Mobilization Project's recommendations must also be addressed at the public policy level. Many of the recommendations require public policy changes. As a result, it is important to create a framework for supporting initiatives important to the American Indian community of the San Francisco Bay Area.

Historically, urban American Indians, including those living in this area, have lacked political representation. Because they are so dispersed, urban Indians do not have the population densities to form a recognized political constituency. As a result, urban Indian communities tend to have limited political strength and little representation in the political establishment.

This lack of political strength and representation means that issues that are most relevant to urban Indians are not discussed in the public policy arena. On-reservation Indians, on the other hand, tend to have higher population densities and gain the attention of policy makers. For these reasons, up to now, public policy tried to address issues important to reservation Indians but not to urban Indians. While the needs of reservation Indians should be addressed, so too should the needs of urban Indians.

Local Indian leadership has developed through the involvement of individuals in American Indian organizations. However, organizational leadership is markedly different from a constituency-based political leadership that can negotiate at the public policy level.

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While leaders of American Indian community-based organizations are able to advocate for certain policies on a piecemeal basis, they do not have the organizational structure to insure that urban Indian issues are addressed.

It is also important to note that American Indians are not just an ethnic minority. The two million American Indians have a legacy of trust relationships with the Federal government. This special relationship results from treaties between the Federal government and Indian tribes. However, these legally-binding agreements have been partially unmet, challenged or periodically repudiated.

B. RECOMMENDATIONS - The strategies to address these community organizing and public policy needs involve continuing the community organizing process begun through the Community Mobilization Project and implementing a public policy advocacy strategy.

1. COMMUNITY ORGANIZING PROCESS - The grassroots organizing process begun by the Community Mobilization Project needs to continue. This will allow local American Indians to continue to come together, learn about themselves and identify strategies to address relevant issues. Continuing this process would also allow for each issue to be addressed in more detail. The process will also help establish a public policy agenda.

2. PUBLIC POLICY ADVOCACY - While a community organizing process can help identify strategies to address important issues and pull together people concerned about these issues, it is also essential to develop a means to carry out public policy advocacy to ensure that these strategies are implemented. These means may include the formation of an entity that will monitor legislation, organizes support for legislation and is active in political coalitions.

There are several areas where public policy advocacy is especially needed for the American Indian community: 1) Securing funds to implement programs on health, education, economic development and housing, and community organizing for urban American Indians; 2) Ensuring that the needs of American Indians are considered when land use decisions are made, especially about reuse of military bases; 3) Ensuring Federal recognition for off-reservation Indians and organizations; 4) Organizing a California-wide coalition of urban Indian organizations; 5) Supporting the activities of a cluster group of urban Indian organizations from throughout the country; and 6) Continuing to build relationships with local governments and non-Indian organizations around common concerns.

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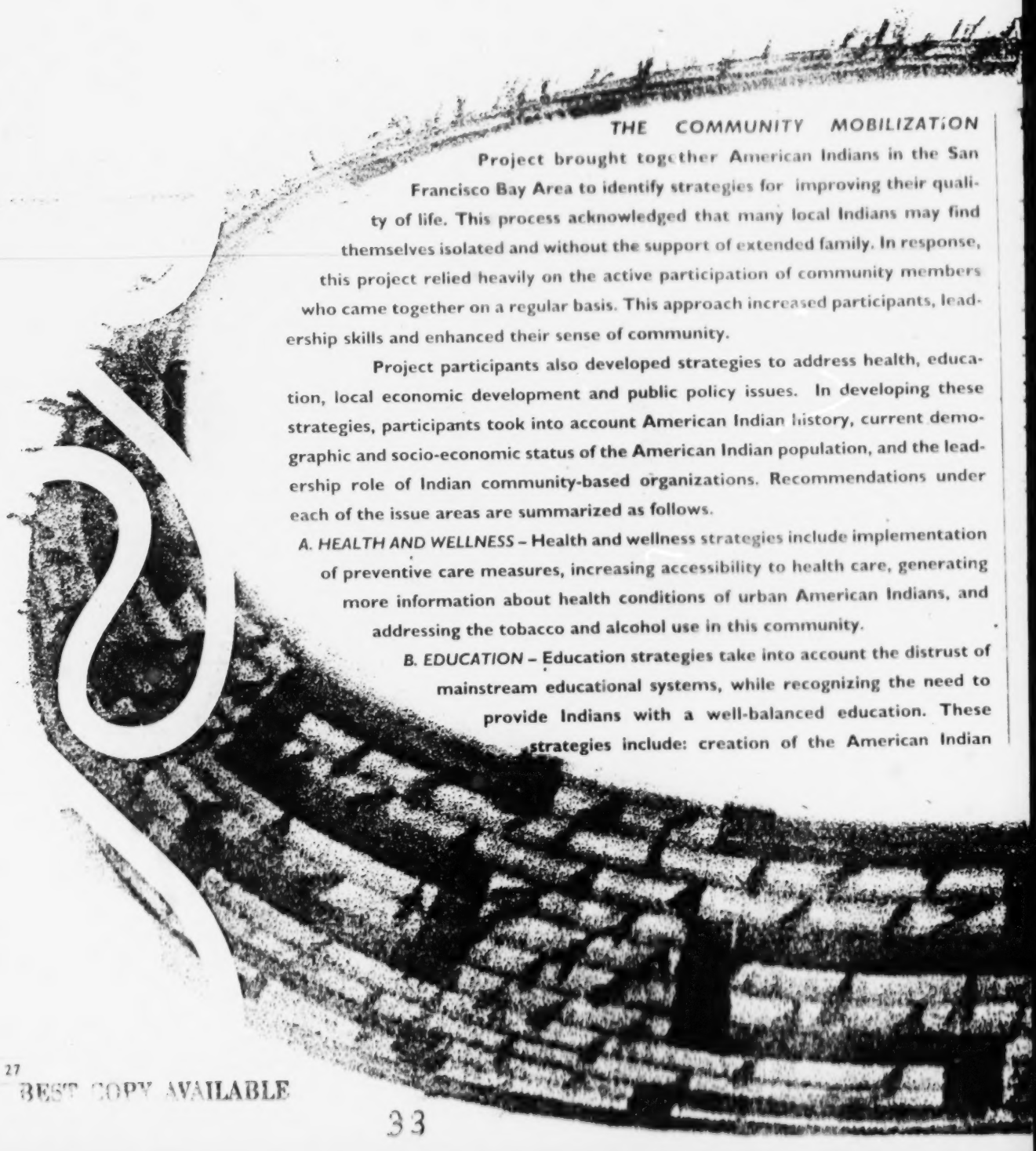
8 CONCLUSION



THE COMMUNITY MOBILIZATION Project brought together American Indians in the San Francisco Bay Area to identify strategies for improving their quality of life. This process acknowledged that many local Indians may find themselves isolated and without the support of extended family. In response, this project relied heavily on the active participation of community members who came together on a regular basis. This approach increased participants, leadership skills and enhanced their sense of community.

Project participants also developed strategies to address health, education, local economic development and public policy issues. In developing these strategies, participants took into account American Indian history, current demographic and socio-economic status of the American Indian population, and the leadership role of Indian community-based organizations. Recommendations under each of the issue areas are summarized as follows.

A. *HEALTH AND WELLNESS* – Health and wellness strategies include implementation of preventive care measures, increasing accessibility to health care, generating more information about health conditions of urban American Indians, and addressing the tobacco and alcohol use in this community.

B. *EDUCATION* – Education strategies take into account the distrust of mainstream educational systems, while recognizing the need to provide Indians with a well-balanced education. These strategies include: creation of the American Indian

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Charter School, continued development of UIN-Tech and establishment of the American Indian Culture and Education Center.

C. HOUSING AND LOCAL ECONOMIC DEVELOPMENT – Housing and local economic development strategies involve establishing an infrastructure to support local economic development initiatives. Projects that have been identified include: establishing the United Indian Nations Community Development Corporation, developing the American Indian Culture and Education Center, creating Alameda Homeless Housing, organizing the Arts and Crafts Co-Op and exploring development opportunities at the Oakland Army Base.

D. COMMUNITY ORGANIZING AND PUBLIC POLICY– The strategies developed to address the community organizing and public policy issues involve the continuation of the community organizing process that was initiated through the Community Mobilization Project. It also includes the implementation of a public policy advocacy strategy.

The Community Mobilization Project achieved success at various levels. This process 1)brought American Indians together, thus enhancing the sense of community for Indians in the area; 2) identified specific strategies and projects designed to improve the life of Indians in the area; and 3) created a model for a community organizing process that may be used by other communities. However, to make the Community Mobilization Project fully effective, the strategies identified by this process need to be implemented.

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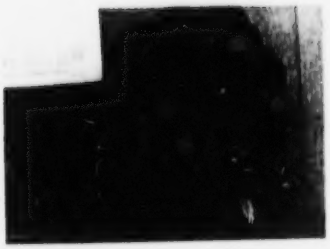

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